Naamah:
A Small History and Magical Guide

Anne O'Donoghue

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December 2025

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Figure 1: Genesis : Marble bas-relief "The Arts of the Trivium and Quadrivium : Naomi teaches reading; Jubal, father of music", cathedral of Orvieto, Italy. Photographed by Georges Jansoone (JoJan).

Quick Note

Before we begin; you will notice that there will be variance in translations used throughout this booklet. As I do not speak Hebrew, I sought after quotes and tried to cross-reference to find the better ones to fit here. Some references with the only available English translations will be from recent times.
Certain recent translations are from group effort and can be viewed in the references provided. Other modern quotes are thanks to general translations revisiting the topic of Genesis and beyond. While I believe that foundational texts with older translations are always important to read from, because they provide the original written word from Hebrew to English. It cannot be understated the value of modern translations and commentary. They can offer much needed additional information we previously did not have access to. It is also a given that mistranslations exist, and modern texts can do a good job at absolving us of holding once held beliefs that were not intended by the original author of the time etc.

Biblical References, and Stories

Naamah is referenced in a few ways, but not a lot. For such a prominent figure, there is very little to go off of. We know that her name translates to “pleasant” or “pleasing”. If she was the wife of Noah in her Sethite recording, who then proceeded to birth the rest of mankind after the Great Flood, this is something of curiosity. Why remove such an achievement? Given the historical demonisation of women, and their religious existence considered secondary in status to men, it’s food for thought. We can see that the Judaic God believed in her conduct being very “pleasing” to him, associating her with music, which means through voice, or singing, she found her way into God’s heart. Whether it be prayer, songs of praise, or generalised music. Yet, quite a number of Rabbis disagree. Rashi’s commentary on Gen 4:22 – 23, had boiled down to “there’s two Naamahs”, which I will go further into detail about shortly. Rabbis would cite it more likely that Naamah’s voice was more pleasing to the idols of Ammon, given that Naamah was an

Ammonite. And in other instances being a seductress of men in general. In recordings of Solomon, he had a greatly exaggerated number of women in his harem. Naamah was said to be one such wife. Likely done so to win over surrounding territories of Israel and beyond. They had one son, Rehoboam who squandered all his inherited wealth. We could theorise that so little of Naamah remains throughout history in part due to her son's failures, and familial/territorial infighting resulting in erasure from recordings. If someone in a powerful position were to want to remove a key figure for effectively leading Israel as kingdom to a divide, as had so happened during Rehoboam's reign, then it is a possibility. Otherwise, we may be facing the voice of a woman "pleasant" to God effectively being removed for an unknown reason. Erasure of key historical figureheads, or their grand deeds going attributed to others is not unheard of, and warrants some possible consideration, including in the instance of a disgraced legacy. This story becomes complicated when considering multiple Naamahs. Yet, one of the more striking references is the one that allowed Naamah to offer a second chance at redemption for all of humanity.

The Naamah Zohar Confusion

Circling back to Rashi's commentary on Gen R. 4:22, that is also referenced by others:

*"**She was Noah's wife**. You might ask: How did Rashi know this? The answer is: She is called Naamah (נעמה) because her deeds were pleasant (נעימה) and she behaved modestly. If so, why would she perish in the Flood and not be saved like Noah was? Perforce she was Noah's wife, and was thus saved from the Flood. Another answer: Rashi's proof is the fact that this woman is mentioned where other women are not. And why is this? Because Naamah [was Noah's wife and she] had three brothers: Yaval, Yuval and Tuval Kayin. And Tuval Kayin was wicked; as Rashi previously explained that he produced weapons for murderers. But Yaval was righteous, dwelling in tents, according to Rashi's first explanation. Also Yuval was righteous [according to this explanation]. Thus two brothers were righteous, and one was wicked. Noah also had three sons: Shem, Cham and Yefes. Shem and Yefes were righteous, as Rashi*

explains in Parshas Noah (9:23). And one son was wicked, as is seen there. Accordingly, one should not ask why two [of Noah's sons] were righteous and one wicked. For Rashi already explained that Naamah was Noah's wife — and children are usually like the mother's brothers."

– Genesis 4:22:2. Sifsei Chachomim Chumash, Metsudah Publications, 2009

Another Midrash of Bereshit Rabbah, 23 states:

"And Tzila, too, gave birth, to Tuval Cain, a forger of every sharp instrument of bronze and iron, and the sister of Tuval Cain was Naama" (Genesis 4:22)."
The lack of specifics in this Midrash gives rise to theory of Tubal-Cain being the inventor of all bronze and iron instruments, not solely weaponry. This includes the tools needed for his half brother, Jubal, the inventor of music to use. This is of course only one translation, and does not count for all commentary.

Naamah's Functions

"And Tzila, too, gave birth, to Tuval Cain." Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: This one improved upon [tibel] Cain's transgression; Cain killed, but he did not have an instrument with which to kill, but this one was "a forger of every sharp instrument of bronze and iron."
"And the sister of Tuval Cain was Naama." Rabbi Abba bar Kahana said: Naama was Noah's wife. Why did they call her Naama? It is because her actions were pleasing [ne'imim]. The Rabbis say: Naama was someone else, [not Noah's wife]. And why did they call her Naama? It is because she played the tambourine pleasantly [man'emet] for idol worship."

– Bereshit Rabbah, 23. The Sefaria Midrash Rabbah, 2022

This slightly contrasts another commentary. “Slightly”, as with tambourine music there is always room for singing:

“And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs.”

– Targum Jonathan, Gen 4:22

This Midrash commentary would establish two entities named Naahmah, One descending from Tubal-Cain, and another individual with the same name who married Noah in Sethite teachings, who are both incredibly in-tune with music. If we are to believe they are both separate individuals, the similarities are certainly uncanny.

On Tubal-Cain’s Functions:

There is also further commentary by Siftei Chakhamim based on Tubal-Cain, referencing Rashi’s Commentary on Gen 4:22:

*“**Sharpens the tools [used for working]**. I.e., the verse should be understood by rearranging its order, as if it said:* לוטש וחורש כל כלי נחושת וברזל. *Rashi adds the phrase “all tools of crafts,” to imply “tools of crafts” such as those for plowing, cutting and the like, which are sharpened and polished (*לטישה*).”*

Once again, this blacksmithing of *all* things could insinuate a temperament not entirely one of bloodlust, despite weaponry alone designated to Tubal-Cain in much commentary. Could we theorise at least partially that the Rabbinic assumption of Naamah’s children inheriting her brother’s temperament is not entirely just?

Which, naturally, gives rise to the next quote by Ramban on Genesis 4:22:1:

*"According to the Midrash she was Noach's wife, who was called **Naamah** — "pleasant one" — because of her righteous deeds. If this is the case then Kayin left progeny in the world."*

– Yalkut, Sifsei Chachomim Chumash, Metsudah Publications, 2009

And back we are at the start. The persistent Naamah who was not removed from position in the Ark by order of God, for she was pleasant, and conducted herself well in his eyes. God's word going against Rabbinic commentary in some instances. Instead of condemnation, Tubal-Cain's sister was taken aboard and later helped repopulate the world. Yet perhaps this isn't the case.

Naamah as Demoness

We have yet to explore the story of Naamah and her bearing offspring upon the earth.
In relation to The Zohar and Naamah as demon, we have further writings from said book and commentary to observe:

*"This **Naamah** was the mother of the demons, and from her originate all those evil spirits which mix with men and arouse in them concupiscence, which leads them to defilement."*

– Bereshit 94:357. The Zohar; London, Soncino Press, 1933

From this we have a Naamah would would have lain with Which seemingly contradicts:

"Adam for a hundred and thirty years had intercourse with female spirits until Naamah was born. She by her beauty led astray the "sons of

God", Uzza and Azael, and she bore them children, and so from her went forth evil spirits and demons into the world. She wanders about at night time, vexing the sons of men and causing them to defile themselves. Wherever these spirits find people sleeping alone in a house, they hover over them, lay hold of them and cleave to them, inspire desire in them and beget from them. They further inflict diseases on them without their being aware-all this through the diminution of the moon."

– Zohar, Bereshit, 9. The Zohar; London, Soncino Press, 1933

And of Naamah becoming the mother of demons, who takes abode in the seas:

"After these were born from Adam, he begat from those spirits daughters with the beauty of the heavenly beings and also with the beauty of the lower beings, so that the sons of God went astray after them. One male came into the world from the side of the spirit of the side of Cain, and they called him Tubal Cain. A female came with him who was called Naamah, from whom issued other spirits and demons; these hover in the air and tell things to those others below."

– Zohar, Achrei Mot 59:360. The Zohar; London, Soncino Press, 1933

Next we read:

"This Tubal Cain produced weapons of war, and this Naamah clung to her own side, and she still exists, having her abode among the waves of the great sea. She goes forth and makes sport with men and conceives from them through their lustful dreams. From that lust she becomes pregnant and brings forth further species in the world."

– Zohar, Achrei Mot 59:361. The Zohar; London, Soncino Press, 1933

And the following snippet that aligns Naamah with Lilith, Igrat and Eisheth Zenunim:

*and the sister of Tubal-Kayin was **Naamah**.”“ ,ואחות תובל קין נעמה"*
*Bereshit Rabbah 23,4 claims that **Naamah** became the wife of Noach.…It is claimed that the Torah calls her **Naamah** to reflect her lovely disposition, her good deeds.…There is a different tradition which claims that **Naamah** was the wife of the demon Ashmadon if the demons Ashmadai and others were born by her.…They were Lilith, **Naamah**, Igrat, and Machalat. Each one of them disposes of whole camps of followers and a spiritually negative aura emanates from them ”.all*

– Torah Commentary by Rabbi Bachya ben Asher on Bereshit 4:22:3, trans. Eliyahu Munk, 1998.

How exactly does Naamah become a water demon, when all other traces of Naamah establish her as someone who is in league with Lilith, associated with birds of flight in Judaic folklore? The night remains a constant with the Lilitu, and the night is associated with watery femininity. We could theorise that this water is associated with emotions, and the waters of childbirth. Reflections of the mind, and of dreaming are also present here; where Naamah is said to bring lust-riddled dreams. There is also the matter of the primordial waters, and the watery Abyss. Naamah was intended to be portrayed as mixing with the waters which make up the Universe, especially when factoring the sub-conscious Self, and Universe through dreams, and not intended to be a literal sea serpent. It would be too literal a meaning for Naamah as demon, in personal opinion. There’s nothing outlandish in this line of thinking, and I would be inclined to believe others have theorised this same thing.

The act of God’s Watchers coming down to the earth to join with Naamah is in stark contrast to the Gnostic texts, as here it is seen that Naamah is called upon by the Archons, rather than the other way around.

Gnostic Links

In the The Hypostasis of the Archons*, Nag Hammadi Codex II, 4, translated by W. Barnstone and M. Meyer; a* certain “Norea” and “Orea” (whether by mistranslation of one or the other, or conflation) is mentioned as daughter of Eve, and born of a virgin birth, much like Seth; the replacement for God’s slain Abel. Through the virgin birth of Norea/Orea did humanity multiply. It is stated that no forces defiled her.

Norea is again mentioned in relation to Noah and the ark, which is where we can draw similarities between the Nag Hammadi and The Zohar. This time in a much different light. Norea was not invited to board the Ark and so demanded that she be allowed inside. Noah had built his Ark at this time, declined Norea entry. Norea thus set it ablaze and Noah built the Ark a second time.

Again, Norea is mentioned when the Archons (The Rulers) came to her. Much like Naamah and The Watchers, but a reversal of who pursued who. The Archons went down to Naamah, and claimed to have known her mother Eve and insisted that Norea “service them”. Norea called them liars, and cried to the Heavens to be saved from their unrighteousness, and an angel did descend from the Heavens named Eleleth. No Archon laid with Norea, and this angel instead taught Norea/Orea of her roots. This served not only as her enlightenment, according to Gnosticism, that Noah was lead astray by demonic rulers of the world, but served as a beacon of potential salvation for mankind. For Norea reached out to the Heavens for help, and therefore the true God. There are too many overlapping themes between Norea/Orea and Naamah, and my conclusion is that these are both the same entity.

The Apocrypha

One particular line in the non-canonical Jubilees of The Apocrypha

leads us to the name of Noah's wife, that being Emzara, or Na'emzara depending on translation.

"And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother..."

– Jubilees 4:33

Note: Emzara may be mistranslation. A name relating to the Mother of man would be more appropriate, generally speaking in this case. Em'zera could be better suited when Anglocised. "Zera" would be akin to 'of seed', compared to the written "zara", or 'yielding seed'.

The Biblical Antiquities Of Philo

"I. The beginning of the world. Adam begat three sons and one daughter, Cain, Noaba, Abel and Seth."

– Gen 5:4. M. R. James, Litt.D., F. B.A. 1917

Chronicles of Jerahmeel

"Adam begat three sons and three daaghters, Cain and his twin wife Qalmana, Abel and his twin wife Deborah, and Seth and his twin wife Noba."

"The sister of Tubal Cain was Na'amah. ***It was she who invented the art of weaving and sewing silk, wool, and flax, and the whole art of the fancy-worker and the weaver."***

The translator of the edition cited here already admitted that much contents of names could not be translated properly due to lack of vowels etc. Yet, besides Rabbinic teachings being that Naamah is a seductress and her position was stated as elegies and singing, we can see here in this quote that Naamah is also designated the inventor of all things pertaining to fancy-making and weaving. A working theory that makes Noba/Noaba the Naamah in question is apparent, when observing Gnostic texts essentially gracing her with the unspoken title of the Second Eve. It took 130 years before Adam had children, because he and Eve were separated. If Naamah is the daughter of Eve in the Gnostic teachings, even having the Heavens

come down at her request, then this would create a working theory of Noaba/Noba being Naamah.

Other Links

Naamah Ashtoreth

“Naamah Ashtoreth” appears in Ancient Egyptian stelae. This is in reference to a “pleasant Astarte”, or “lovely Astarte”. It is not indicative of anything more than a descriptor for Astarte.

Qetesh

Certain synchronicities witnessed in the stelae of Qetesh found in the Louvre *(N 237)*, that being this Goddess’ nude appearance, and holding serpents and lotuses, while riding a lion, insinuates links with Astarte. This is mostly due to the holding of serpents and alluring appearance. No other links can be found at present.

Naomi

Naomi is another name associated with Naamah, and is due to the root of their names (n’m) meaning “lovely”. In Ruth 1:2 *(KJV)*, there was a man by the name of Elimelech, which is somewhat similar to the name Lamech, who was Naamah’s father. In this case, however, Naomi and Elimelech were husband and wife, and were Moabites. It should also be emphasised that similar names do not equate entities. Further ties must be created.

Syrian Links

The “Aegyptens Stelle in der Welgeschichte”, by Bunsen (Gotha,

1857) involves a possible link, albeit of high insignificance; the Syrian “Naaman”, his name translating to “pleasantness”. He suffered from leprosy and sought out a cure from a Jewish prophetess. Naaman was instructed to lay in the river Jordan seven times and would be cured, which legends state to be the case.

“Nahman” is another name for Naamah in the Cheyne texts. It is nothing more than coincidence.

Naamah as Place

“and Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages.”

– Joshua 15:41. JPS, 1917

Again, an insignificant piece, but interesting for knowledge’s sake all the same. This location would have most likely been pleasing to the eye.

As we can see, Naamah’s name can be seen in vast areas, including in root form. Most assuredly “n’m” would have been used as both name and descriptor across many lands. Therefore, we must take into account the likelihood of multiple Naamahs, who may have nothing to do with the Naamah in question.

Gematria

In some short reading, and looking to Jewish sources like Davie’s Jewish Lexicon and mixing in Strong’s Concordance to crossover with, the number 81 is associated with to “howl” (והילל). This would fit an entity that is associated with a screech owl that would tap on house roofs at night, terrorizing those in residence. We also see the occurrence of “And night” (ולילה) popping up.

The letter relating to this number would seem to be Peh (פ). And so further links with the number 81 appear through “" thatוְיָכָלְיָהוּ would mean “Yah is Able”. This can relate back to Gnostic texts, where an angelic force rescued Naamah from two deceptive angels

who tried to defile her. It would also allude to high status in the Heavens. Very interestingly is the word's association directly with יה""; "I will trust in G-d".

Making an appearance is "the servant" ("") referencing theהָעֶבֶד cursing of Canaan, further alluding to Gnostic links.

A more direct link to the Kabbalah through the number 81 in Gematria is "the blood of Yechidah" or "דָּם יְחִידָה" in Hebrew. This is the highest level of soul or unity with God.

Af ("אַף") is also represented by the number 81, meaning "anger" or "also". The alleged first word the serpent in the Garden of Eden spoke when deceiving the woman (Gen 3:1). However, it would seem a little strange to start a conversation off with someone you've never met with "also...".

The sea appears (לימא) upon which the four winds of Heaven were blown onto, from which in Daniel's vision, horrible creatures arose.

To prevent this section going on much longer, "כֶּסֶא/כסה" or the "full moon" (the first one you see being biblical in nature) is connected through Psalm 81:3; "Blow the trumpet at the new moon, ***At the full moon***, on our feast day."

- New American Standard.

Depending on source, this Psalm reads quite differently. The King James Version reads "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.", for example. This despite the Hebrew word "בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ" reading much similarly to the New American Standard (1995).

Demonisation of Woman

It is no secret that the lives of women in The Zohar, and otherwise, was to live in the shadow of their husband. This is still a rule that rings true in some religions and cultures of today.
Beauty is both a blessing and a curse. Naamah is recorded as beautiful in grace, voice, and appearance. As such, this creates

enemies in others. Jealous men and women can be dangerous, as can be the desire for revenge for what was created from the hands of Rehoboam, the foolish king of Israel. Of course, much of this will be speculation in this section. However, I will refer to biblical references to back up my points.
Women and religion do not exactly have the best history. It is well known that religion causes a greater degree of "women are to be seen, not heard" and takes it to greater extremes in cultures where this already exists in culture, and sometimes religion creates that culture. In certain Islamic sects and regions, women cannot leave the home at all, cannot access education, and live in both fear and agony, as an example.

Being a beautiful woman could be enough to sentence someone to demonisation. If a woman were to turn down a man, that man may write some diabolical things. Some that could possibly become widespread reference points centuries later. And in the case of Rehoboam, if a woman's son were to be a failure, her name may be doomed or erased.

There is also matter of biblical reference to Naamah attempting to tear down the Great Ark built by Noah. It brings into question Naamah's morals, beliefs, and the rather heinous act we would view from the Judaic God's perspective, as well as Noah, who built the Ark. Those who believe in traditional, non-Gnostic texts will have a different perspective on Naamah after her attack.

How, where, and precisely when Naamah truly becomes the demon magicians work with cannot be said. Why she became a demon does have links to biblical reference of Naamah's beauty and attempt in sabotaging the Ark meant to save animals and people chosen by the Judaic God.
Whether the demon Naamah be egregore, possible sister of Lilith now simply bearing or sharing her name, or otherwise cannot be said with certainty. Such is the ultimate conclusion of most spiritual entities.

Figure 2: BL Egerton MS 1894 f2v - Naama daughter of Lamech works on her loom

The Lilitu

Naamah is commonly spoken of alongside her sisters. These sisters in full being named Lilith, Naamah, (Igrat) Agrat Bat Mahlat, and Eisheth.

And in source texts can be the one referred to as “Lilith the Younger” in certain translations.

It is inevitable that we must speak of the Lilitu, particularly Lilith when it comes to Naamah. Particularly so, because very little is written on the sisters Agrat bat Mahlat, Machalat, and Eisheth Zenunim. Agrat (Igrat) bat Machalat and Machalat get conflated even by some scholars. Others believe them to be separate entities. What we know of Igrat bat Machalat is that her name translates to “daughter of Mahlat”. If we treat both as separate beings, we could theorise both mother and daughter were demonised at some point, but as for who these individuals are – a passage from Gen 28:6 – 9 tells us that Mahalath was the taken third wife of Esau, and daughter of Ishmael. However, Mahalath already bore a child to Ishmael named Basemath. Esau took Mahalath as a non-Canaanite wife to try and make up with his parents, but it may or may not have worked. If we are to now believe Machalat, whose name bears striking similarity, it would appear that Esau’s parents did not approve, threw Basemath’s name away and threw her into the fire along with her mother. Basemath may have been previously named Adah, and her name changed to Basemath after the incense regularly offered to idols.

Experiences with Eisheth, Agrat Bat Mahlat, Lilith

Eisheth came across very Lunar in essence. A cold yet deeply welcoming energy. She was both mother and crone in her own right. ‘Mother’ in the less traditional sense, but maternal all the same. Perhaps the best way of explaining it is an “I will lead ahead and cut down some bushes, but you finish the rest – including the

belladonna. You're old enough now to know what it looks like" type of energy.

Experiences with Agrat Bat Mahlat were a wash of what felt like energy coming after, or slightly before Lilith herself. She felt cold, like bone meets earth. The black widow that ends all to begin anew, or She who helps deliver the young out of duty.

Lilith herself a black lake, with rust upon nearby moss. She too was cold, but embracing. A transformer of energy. Whirling darkness that absorbs to recreate in another image. Akin to the agent that births humans into new forms.

I'm unsure why it felt like a time lapse interacting with each energy, but plenty with doubtlessly experience the polar opposite. However, it is most curious that sensation of 'age' in each energy shining through. As if they were representative of a different 'stage'. Links to the Qlippoth may be at the heart of this feeling. And I must admit that this is a journey that does not truly interest me. If it should cross my path as a necessity for growth, it will be much further down the line.

Personal Experiences

Experiences with Naamah

Naamah was ecstasy, delight, filled with dance, laughter and song. A youthful and excited nature that would be very difficult not to be merry with. She was the ballroom, spinning like a Sufi entering trance. Purples and reds clad her pale, radiating skin. Dark, flowing hair and entirely carefree. Allowing intuition to guide her movements. Passion, creativity, and burning delight in its purest form.

– My first impression in summary.

Working with Naamah in personal experience has been an interesting ride so far. She is playful, evokes a sense of regal and beauty, and there was always a distinct act of dance involved, like the creative force of Hindu Shiva's Nataraja, or the Lasya/blissful movements of dance. Just as there was association with music, joy and laughter when in her company. Since this is all unverified personal gnosis, it is completely understandable if you wish to skip over this section. I am not at the liberty of sharing much, so expect this section to be a stub:

She appeared both with horns, and black, luscious hair reaching down to her middle back. She created both a crystal clear image of musicians circling a dance floor. She had distinct elegance, allure, and what can only be described as 'happiness incarnate'. Completely carefree, and welcoming for others to take part in that

joy. Pale toned and with almond eyes, she appeared of Middle Eastern descent judging by her hair, but almost Roman or Greek by the degree of fairness and of high status by keeping in shade. She also appeared similar to an Ancient Egyptian woman in dress, which was quite interesting. Despite this, Spirits always have the Arte of shapeshifting. Naamah's appearance to you may be a series of shapes and energy separate or similar to my own.

Naamah has been a fantastic source of inspiration, energy and a gleeful push into the unknown. She wanted me to get further in touch with my Root, Sacral, and Throat Chakras. Given her associations, I believe being able to further raise my voice and work through certain sensual energy would be her primary areas of expertise. Energy in the Sacral being secondary.

There is also something very interesting when working with Naamah that took a shorter time than compared to many other Spirits worked with. That is appearance in more ways than one during ritual. I will leave that up to interpretation by the reader.

If I were to summarise my experiences with Naamah, I would personify her as passion itself and the encapsulation of fire.

This is all that I can share from my journey with Naamah thus far.

Working with Naamah

Working with Naamah can be as simple as chanting her name and requesting her presence with you, or chanting an enn. For others it may mean taking more time before seeing results. Patience is key when it comes to Spirit work, and some knowledge on the foundations of magic are involved. It is recommended to grab a good book on magic foundations and another decent book on meditation before heading in, just so that you have a strong start on your journey with Naamah.

My preferred sigil and enn would be those seen on the following page. Whether or not you choose to use either, simply use what is most comfortable for you. I can be a self-created sigil or calling

Naamah in your chosen language instead, even in you native tongue. Other practitioners will have their own enns, or even disregard them altogether.

On cara ech
bin Naamah sa tara
(On car-ah eh-k bih-n Naah-mah sah Tah-rah)

Naamah's Associations & Correspondences

This will be an over-simplification of everything we have read. Breaking it down and condensing it into the most compact form possible, we could maybe follow these correspondences. An amalgamation of both Gnostic and demonised associations:

Naamah
Other Names: Naahmah, Sophia, Naomi

Rank: Wife of Noah (Gnostic), Queen, Demoness
Planet: Venus / Moon
Metal: Copper / Silver
Element: Fire
Time: Night
Day: Friday / Monday
Direction: South
Colour: Violet / Purple, Black
Plant: Rose, Patchouli.
Gematria: Number 81 (Jewish). Number 228 (English).
Sephiroth: Yesod
Letter: Peh (פ) – Mouth (alluding to speech or destruction, as Naamah destroyed Noah's Ark).
Tarot: The Tower
Moon Phase: Full
Tree: Myrtle (Myrtle communis t.) / Palm, Olive, Rosemary, Chasteberry, Hyssop
Areas of Interest: Passion, truth (Gnostic), desire, knowledge, dance, merriment, assertion, carefree attitude, standing your ground, dance, sensuality, beauty, purity and modesty (Gnostic), fire, command, Heaven (Gnostic), femininity, allurement, glamour magic.

Pathworking

Grounding

Sitting down with back straight and arms resting on your lap, preferably barefoot or shoeless. Plant your feet firmly and comfortably on the floor. If you are outdoors, you will find it easier to connect with the earth and ground yourself. Close your eyes and visualise roots extend from the base of your feet and enter the earth under whatever terrain you are sitting on. View those roots go further and further, directly to the center of the earth. Feel yourself connect with the earth, uniting energies and blending with it.
If you are unable to sit, including for health reasons, you can lay down. Laying simply increases your odds of falling asleep.

Meditation

Next, entering trance, picture yourself in a void with a rounded ring of smoke off in the distance. The smoke ring is thin and wavy, approaching slowly. As it comes to you, allow yourself to pass through it. Let it pass behind you and repeat this process. Let another smoke ring manifest and slowly approach you. Pass through and let it dissipate behind you. Continue until you feel at peace and are slipping into trance state. This can take some time to happen, give it time. Everybody is different.
The third step is to picture the following in your mind's eye and in your own time:

Pathworking

To prevent this booklet from becoming more unverified gnosis than notes on Naamah, I include just two short pathworking pieces involving her, and a couple of short rituals.

Pathworking 1

Flat empty desert.
Cloudless, moon full above.
Small, but decadent, palace room.
Gold and copper on the floor.
Drums beat, stringed instruments strum.
Incense smoke blurring vision.
Waves of cool wind brushes against skin.
Small bells chime to rhythm.

Pathworking 2

Tapping on a roof.
Whirlwind in an open desert.
Purple grapes and red roses.
Radiating silver bowl.
Moonlight dances on moving water.
Thin veil covers an open doorway.

Pass through the veil and visualise a woman greeting you.
She hands you a scroll closed with a red ribbon.
Unravel the scroll. See what is inside.

Take in any imagery or written words you see.
Thank the woman for her time and bid her farewell.

Picture the pathworking in reverse.
Veiled doorway.
Moonlight on moving water.
Radiating silver bowl.
Purple grapes and red roses.
Whirlwind in the desert.
Tapping on a roof.
Open your eyes when you feel ready and journal your experiences.
See what sticks out to you.

Rituals

Presuming you already have an altar or sacred space, you can offer a section, maybe a new spot, to working with Naamah should you choose. If none is available, and cannot be made outdoors undisturbed for about 10 – 60 minutes or so, depending on experience with magic, then visualise a circle around you for these rituals and sit in a comfortable position on the floor if you have to. You do not need any special tools, but an offering helps to bridge a connection between you and Naamah. Even if that offering is a flower you've found, an incense stick, or some eyeshadow you love, it can work if you put your mind to it.

Glamour Ritual

This will be be a two parter. One purely being a spell, another focusing on a potential internal well-being drink to implement into daily practices.
And honestly? Glamour magic is essentially incorporating healthy skin routines, and excercise into your spiritual path. Much like being in the kitchen is how you kickstart being a kitchen witch. Nevertheless, some glamour spells involve mirrors, not just steaming your face over a bath of 1/2Tsbp each of lavendar, rosemary and peppermint (keep those eyes shut!). Though, this is one thing you can do for a few minutes each evening to help detox your largest organ in the body, and encourage healthier, brighter skin. Visualising your skin

as being more radiant, defined, and smooth can help boost your mundane actions. Ask Naamah to imbue the herbs you use, so that they may carry her energy and help you.

Two versions of the Glamour Spell will be given. One to encourage the favouritism side of glamour for when going out.
Another to confront the Shadow Self with help from Naamah.

Have a mirror to sit or stand at, this is especially useful on a Friday or Monday
Patchouli or rose incense preferably, or any incense you have on hand.
Matches or Lighter
Have your favourite jewellery, makeup nearby.
Optional: Have some of your favourite jewellery nearby.

Some people will opt to perform the Lesser Banishingg Ritual of the Pentagram (LBRP). If you don't know what that is, a *very* basic outlook can be that it removes the area of any unwanted energies and also acts as a tool of sovereignty over your space and mind. Also good for grounding. Guides are readily available online to follow for free.

Look at yourself for who you are. Know that Naamah sees you regardless of how you look and accepts you.
Light up your incense and call upon Naamah. State "Naamah, most pleasant and beautiful. Please accept this offering of incense. I ask that you be here with me now and help guide my hands! Help to make me beautiful with the tools before me". State this aloud or in your mind. Call out to her until you feel her energy nearby.
Declare that you will begin applying your makeup, and allow both your intuition and any influence you feel from Naamah to take root. If you feel the urge to add an extra flick of eyeliner onto your lids; add it.

Once all of your makeup has been applied, you can optionally declare that you will begin to adorn your body with jewellery. Ask Naamah to help you fix together what she sees best fit for you and follow your gut feeling.
Some objects may be left out, or the urge to add some more may come along. Let her take the wheel should it happen.
Take a moment to admire yourself and thank Naamah for her help. State “Thank you Naamah for your presence and for helping me. Stay if you would like and leave if you must. I will return to mundane life”.
After a minute or two state “I declare this ritual complete. I now move on with my day/night”. Go about your business as usual.
When back home, or ready to wrap up for the night, perform the LBRP once more before bed to clear any extra energies from your space and settle down for the night.

Glamour Mirror Ritual #2

This secondary glamour spell will delve into Shadow worh with Naamah. If you are not comfortable with the aspect of confronting any uncomfortable, dark, or upsetting parts of yourself then it is recommended to skip this spell until you are at a point in your journey, where you can finally confront this part of yourself.

Turmeric Coffee

Turmeric coffee (or just the milk, named ‘Golden Milk’) is alleged to provide antioxidants and help with inflammation. This could naturally help you feel and be healthier, and when our inner self is nourished; that makes us glow that bit brighter.

Ingredients:
1/2 – 1 Tsp Turmeric
1/2 – 1 Tsp Cinnamon
Dash of Black Pepper
1/2 Cup Almond or Oat Milk

1/2 Cup Coffee
Optional: Vanilla flavouring and/or sugar/honey

Method:
Mix dry ingredients together
Heat the milk up in a saucepan a bit and add spices
Mix and continue heating until at a low boil, then reduce and simmer for ten minutes
Brew your coffee while simmering your milk
Add the hot turmeric milk to your coffee
Optionally add in vanilla flavouring and/or sugar or honey to sweeten

Add almond milk to attract prosperity, turmeric for passion, happiness, beauty, and abundance. Vanilla for happiness, . Honey for soothing and to sweeten your life/disposition toward preferred gender (sugar is the same except for soothing properties), coffee for energy and excitement. Alongside potential tangible benefits, magical application to ingredients used are also present.

Dedication Ritual

For those truly serious about moving forward in the spiritual path with Naamah, the dedication/devotion rite (change the wording to your preference or needs) here can help solidify your dedication to Naamah. This is not a necessary step, but a more formal choice in declaration.

Alone, or with others wishing to dedicate themselves to Naamah, have these tools on hand:

(If no altar is possible) Salt
Rose or Patchouli incense
Athame/Wand/Your finger
Sigil or other work of Naamah (even your own drawing)
Pink or Red candle (white will substitute any shade)
Heatproof Candle Holder (some aren't actually heatproof)
(Optional) Myrtle branch (Myrtle communis t.), Rose as Venus / Palm branch, Olive branch, Rosemary twig, Chasteberry, Hyssop (Moon)
Olive oil

Cup or Chalice
Matches or Lighter
Paper Towel or Handkerchief
Brush and Pan
Place to position these ingredients as temporary (or permanent) altar

On the night of Friday or Monday; walk up to your altar/makeshift altar with your ingredients and sigil of Naamah. Do this alone or as a group. If no space is available, place a ring of salt around you, the ritual items, and any other participants.
Raise your Athame, Wand or your finger and declare that in Naamah's name, you "dedicate this thing to this sacred rite". Place on one side of the altar that feels right to you.
Next, take your olive oil and place some into your mug/chalice.
Raise your chalice or cup and state "I/we dedicate this thing to this sacred rite. Place your chalice/mug back on the altar.
Put your dominant hand over the mug/chalice. State "I/we consecrate this thing in the name of Naamah".
Take your candle holder and repeat, the same for your candle before placing inside the candle holder. Put central on your altar, or where it feels right to you.
Optional: Take your rosemary twig, or rose. Raise it up and state "I/we dedicate this offering to beloved Naamah". Position in front of the candle holder.
Take your sigil of Naamah and place it visibly on your altar.
Take your Athame/wand/finger and visualise a circle drawn around your sacred dedication ritual site. Make it big enough for yourself/you and ritual participants to easily move around in. Do so in a clockwise direction. Place the tool back on the altar if used.
Raise it once more into the air and declare "No other entity may enter this space except for Naamah. This I/we declare. None others are welcomed". Place that tool, if one was used, back on the altar.
Take your rose or patchouli incense and raise it once more. State "I/we offer this incense to beloved Naamah". Place on the altar anywhere you deem suitable and light.
Take the mug/chalice with olive oil and dip your dominant hand's thumb into the oil lightly. Dab the oil on your lips. Have each member do this if more than one is in the rite. After all have had oil placed on their mouths, put a dash of oil on the pink candle.

Stare at the sigil and call upon Naamah to be present with you. “I/we ask Naamah to be with us here and with us now. Witness us during our dedication rite to you. You who are beautiful. You who are righteous. You who are most merry. You who are carefree and lovely”. Repeat this for a while and see if you feel any change in the energy or air. This can take some time, and there’s plenty of candlelight to burn for the ritual. Ensure you won’t be disturbed. Repeat once you feel a change or a significant amount of time and repetitions have passed:

“We offer you this incense (and any optional offerings). May it be pleasing to you”.

Follow this up with “Dearest Naamah, I/we dedicate myself/ourselves to you. You who are pleasant. We take this journey with you, and walk this life with you. Take us and guide us as your children. See us and hear us”.

After this has been said, state “We thank you for your presence here to witness our vow of devotion/dedication to you. Stay if you would like, or leave if you must”.

Sit or stand and meditate on your vow and any energy you felt from Naamah’s presence. Contemplate it. After some time has passed, you can begin to dismantle your ritual. Wipe your thumbs and lips clean. Wet your non-oily fingers to extinguish any remaining flame of the candle. Dispose of any offerings by giving herbs back to the earth, or keep as a token of remembrance of this special occasion. Dispose of incense ashes in the bin or water source. Sheathe your Athame, or wrap your wand back up and put away. Wash out your mug/chalice of any excess oil and dry off.

Keep or burn Naamah’s sigil. Burning the sigil allows it to return to the Universe, but not all agree with this outlook. This sigil can also be further used in rituals and spellwork.

If you used any salt for around you, declare “I/we declare this ritual complete, and return to mundane life. This circle shall now be removed”. Remove the salt circle anticlockwise. If an athame/wand/finger was used, visualise yourself undoing the magickal barrier anticlockwise. The circle is now undone. Return to whatever you were doing before.

You have now completed your dedication/devotion ritual to Naamah either as a singular individual, or as a group. Keep regular communication with Naamah. Get in touch to learn more about her. Ask for advice on how to become more

sensual in your work (if this is your field), or what pertains to Naamah's areas of expertise.
Note: If you get passed onto other entities like Lilith – do not be surprised. Entities can 'refer' you to other entities if they believe you can benefit from it.

Naamah Confidence Bottle

Take any small piece of foil, bag, or bottle to carry around
Have any combination of Rose petals, Patchoui, Lavender, Rosemary, Salt
Piece of Paper with Naamah sigil
Pen
Lighter
Red, Black, or White Candle
Optional: Red string. Sewing needle (if using a bag and might spill)

Take your pen and paper. On one side write your name and date of birth, followed by "I am confident". On the other side you can draw a small version of Naamah's sigil or enn.
Tnside the bottle put a small later of salt to absorb your insecurities, protect you, and keep cleansed what goes inside.
Put in a small layer of a herb of choice.
Take your paper and roll it up small enough
Optional: Tie shut with red string
Put inside your bottle
Fill the rest of your container with any other herb of your choosing.
Place both hands over the filled container, dominant hand first, and then your other hand on top. Call upon Naamah and ask her to bless the ingredients, and imbue them with her

energy. Dedicate this near complete ritual container to Naamah. Thank Naamah for lending you her energy to carry it around with you.
If using a bottle, shut with red candle wax from your lit candle. Otherwise, wrap your foil in a pocket.
Optionally, tie this with string if it feels like it might open. Or keep your bag shut by sewing the top with red string if it feels flimsy.
Keep this with you at all times. Allow Naamah's energy to lift you up and give you the confidence you deserve.

Tips

Some may find it difficult to write their own spells, rituals or create oils etc. And beginners largely fall into this category.
However, it is necessary to learn as much as you can if you wish to perform witchcraft. This is especially true without internet access. Get a notebook, some books from reliable authors (Dion Fortune Eliphas Levi, Agrippa, David Rankine), and start a journal out of it. Documenting your experiences is also important to reflect on just as much. If you regularly need to rely on authors for foundational information on magic, please research the topic by learning about the foundations of magic, meanings of herbs you'll commonly be using (links to beauty, sensuality/sex and allurement, for example), candle magic, petitions, meditation, and anything else that may apply to your practices with Naamah. Write it all down. With enough repetition, you'll know your stuff off by heart, like why you do the things you do thus giving your magic extra power. You won't remember absolutely everything, so that journal is important.
Depending on background and intuition, your herbs may have different meanings, and some may not be readily available, so sometimes the encyclopedias aren't always the best recommendation, but grab one if you want. I own one on Homeopathic medicine (I use one by Miranda Castro) because it lists other uses for herbs that can enhance effects. Just be careful to research and jot down any potential side effects and drug interactions that apply to you, and whether not not long-term use is advised. Brewing teas are the biggest reason behind it, as some of my practices involve ingesting the properties of these herbs. If you really want it to happen, you will find a way.

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https://www.chabad.org/kabbalah/article_cdo/aid/380198/jewish/The-Secret-of-Joseph.htm *(Accessed 02/01/2026)*
https://www.biblewheel.com/GR/GR_Database.php?Gem_Num=81 *(Accessed 02/01/2026)*

Gnosticism:

http://www.gnosis.org/naghamm/Hypostas-Barnstone.html *(Accessed 01/01/2026)*
Gnosticism, Judaism, and Egyptian Christianity, pg.88, Birger A. Pearson.

Herbs:

Author Note: Different systems, cultures, and people will ascribe different functions and meanings to herbs in magic. This will only continue to change with time. Some cases do not change, however others will. I lend 'beauty' and 'abundance' to vanilla, for example. Cinnamon also receives the same 'abundance' attachment, as it does 'attraction'. Your beliefs may differ. Nevertheless, despite my view on the properties of herbs in personal practices, some potentially useful links are attached below:

Cinnamon:

https://redapecinnamon.com/cinnamons-path-through-the-ancient-spice-trails/ *(Accessed 03/01/2026)*

Vanilla:

https://curiouscauldron.com.au/blogs/sacred-space/magickal-properties-uses-of-vanilla *(Accessed 03/01/2026)*

Turmeric:

https://www.herbazest.com/herbs/turmeric/medicinal-uses-of-turmeric *(Accessed 02/02/2026)*
An Introduction to Ayurveda, pp. 29 – 31

Herbal Medicine: Biomolecular and Clinical Aspects, Chapter 13: Turmeric, the Golden Spice
The Essential Guide to Herbal Safety, p. 609
Turmeric: The genus Curcuma, pp. 1 – 2, 413 – 425, 455

Mahalath:

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Gen 36: 2
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Naamah and Singing:

Gordon Wenham, Genesis 1–15 (WBC; Word, 1987), 114.

Naamah as Ammonite:

The Zohar, Genesis
Malamat, A. (2001). "12 Naamah, The Ammonite Princess, King Solomon's Wife". In History of Biblical Israel. Leiden, The Netherlands: Brill. https://doi.org/10.1163/9789004496194_016 *(Accessed 25/12/2025)*

Naamah as Mother of Demons:

The Zohar; London, Soncino Press, 1933

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Cheyne, Thomas Kelly; Black, John Sutherland (eds.). Encyclopædia Biblica: A Critical Dictionary of the Literary, Political and Religious History, the Archeology, Geography, and Natural History of the Bible. Vol. 4. A & C Black. pp. 4411–4414.

Palmistry:

Agrippa, Of the vanitie and vncertaintie of artes and sciences

Rashi’s Commentary Gen 4:22:

M. Rosenbaum and A.M. Silbermann, London, 1929-1934
Additional commentary by Siftei Chakhmim

Sethite Naamah:

Abecassis, Deborah Reconstructing Rashi's Commentary on Genesis from Citations in the Torah Commentaries in the Tosafot Dissertation 1999, Department of Jewish Studies, McGill University, Montreal, Quebec. (Remarks on Gen 4:22).

Wood Associations:

Agrippa's Three Books of Occult Philosophy:
Book One, Chapter XXIV.
“What things are Lunary or under the power of the Moon.”

Agrippa's Three Books of Occult Philosophy:
Book One, Chapter XXVIII.
“What things are under the power of Venus, and are called Venereall.”

Unverified Personal Gnosis

Recommended & Okay Reading

Dion Fortune, Psychic Self-Defense
Agrippa, Three Books of Occult Philosophy

Books on candle magick (Folk magic/Low magic) are a dime a dozen and it is very hard to recommend any of them due to how simplistic it is at heart (colour associations may vary according to person and background):

White dinner table candles (or tea lights), will stand in for any candle colour. Black for dark magic, cleansing, banishment, hexes. Red for passion, love, attraction, dominance, sex, kinks, beauty, aggression, confidence sex-work. Pink for love, gentle works, beauty, allurement, attraction, and admiration. Green for money, abundance. Focus intent into the candle and burn. Or carve names/words etc. Into the candle first. Put a dash of watered-down essential oil on the candle relating to your intent, or outright roll your candle in any ordinary cooking oil like vegetable or (preferably) olive oil, sprinkle herbs related to your intent all over it. Write out your intention on a piece of paper, and place underneath a fire proof dish or candle holder for extra 'oomph', or alone without carving your candle to represent intent. Light the candle up while in your candle holder, or light the candle, let some wax fall onto the fire-proof dish and firmly afix the base of the candle to the dish. Let burn down while keeping a keen eye on it. Dispose in the bin or bury the remains with the piece of paper. If you do an abundance spell for your line of work – spend it. Put it into the economy to help manifest your desire (circle of work, earn, keep, spend), or keep it in a money bowl and eventually spend it.

Charmaine Dey, The Magic Candle: Facts and Fundamentals of Ritual Candle-Burning may be potentially worth reading.

Recommendations on spellwork is another difficult one, but a book or two I can offer:

Arin Murphy-Hiscock, Spellcrafting: Strengthen the Power of Your Craft by Creating and Casting Your Own Unique Spells
(Some stuff in this may be useful for the true beginner. Ignore their comments on synthetic components, they are more than fine to use. We no longer use ambergris, as an example, for a very good reason).

Scott Cunningham, The Complete Book of Incense, Oils and Brews
(A NeoWiccan author, and a biased pick due to growing up with this book from young adolescence, yet it served me well when starting out).